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THEOSOPHY

THE THEOSOPHICAL MOVEMENT

THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

AND ARYAN LITERATURE

Vol. LI, 1962-1963

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I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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The mind is incorporeal, moves alone, travels far and rests in the cave of the heart.
—*The Dhammapada*

THEOSOPHY

VOLUME 51 NOVEMBER, 1962 NUMBER 1

THE AGE OF FREEDOM

NOT very many people think of themselves as living in an "age of freedom," these days, yet there is a sense in which mankind as a whole has never been so free. It is not a freedom which people have learned to do very much with, since it is a freedom of the mind, and we still have much to learn about the use of the mind. But the freedom is real, if we choose to use it.

How have we lately become free?

First of all, there has been a noticeable evolution in religious ideas. One finds less and less of a harsh, dogmatic character in the teaching of religion, today. Young ministers are often found to be in trouble with church authorities because of their insistence upon freedom from dogmatic belief. And for the common man, religion is increasingly felt to be a thing of the spirit, rather than of creeds and outward observances.

Then there is the undeniable fact that in the modern world, so filled with unsolved problems, so threatened by serious dangers, no representative of orthodox religion has much hope of convincing people that his group or denomination has the "final answers." We know from simple common sense that the final answers, if they can be reached, must lie far ahead of present-day mankind. A serious view of the meaning of religion means that it is really a *search,* not a joining of some church, large or small, with ready-made answers.

A further reason for saying that a new freedom exists in the present lies in the decline of the expectation that "Science" will be able to change the world and actually make our lives good. Science can undoubtedly change the world; it may be changing it too rapidly for most people; but the basic human problems, we are beginning to see, are not in the outside world, but in ourselves. If changing the world could do the things we want done, or make us under-

stand the things we want to understand, science would long ago have produced evidence that we are moving in that direction.

Science as we know it, at any rate, has not really helped men to understand themselves. Perhaps another kind of science will do this. Perhaps we shall be able to create that kind of science before it is too late. But such a science will have to deal with questions about our inner lives. It will have to recognize as real and important the old, old problems of good and evil, the question of whether man is an immortal soul, and why this is a matter worth looking into. Not many scientists have shown an interest in research of this sort.

How or why do these developments in recent years affect human freedom? The answer is quite simple. Whenever important or authoritative groups in human society reveal themselves as not really having the knowledge they were widely supposed to possess, people realize that they have need to think for themselves. The specialists, they discover, have wandered into box canyons of thought and have lost sight of the great and expansive country of human life. The authority of the specialists—the teachers of religion, the practitioners of science—has been greatly reduced by the disorders and bitter experience of our times.

We shall always find—and expect to find—men of religion who are wise enough to abandon any pretense to special authority and to do the best they can as seekers for knowledge along with the rest of us. Such men will have our respect, and they will help us with their historical knowledge of the religions of the world and of the great searchers of the past.

So too with the scientists who understand the difference between scientific knowledge of "things" and the more important knowledge of Man, of which we have so little. The scientist who acknowledges that the quest for knowledge about man himself has hardly begun is a true teacher of his fellows. He helps us to realize what we have to do as individuals, to find the truth.

In realizations of this sort we have our freedom. And when we find that we *must* think about the great questions which every man faces in his life, and not look to outside authorities, we soon find that we *can* think, and that our thoughts grow in meaning as we take them seriously and try to improve our ways of thinking and our motives. This kind of growth *is* the practice of freedom.

Theosophy is in the world to help us pursue this practice. It stands to reason that if, in the immeasurably long past of the human

race, there have been men who became skilled in the kind of thinking that freedom makes possible, and who actually found out truths unknown to the majority of people—if anything like this has happened, the men who gained that knowledge would be likely to want to teach it to others. So it is natural to think that such knowledge, such teachers, have existed in the world and may exist today. And even if that knowledge, in its completeness, should be great and difficult, the principles of learning it may be simplicity itself. We would have to learn it as other men have learned it—by going through the same basic experiences, by doing the same kind of studying, and by giving our hearts to the welfare of others, just as they have done. Here, in these ideas, is found the simplicity of Theosophical education. It is learning to find out for ourselves by following the example, and taking the advice, based upon practical experience, of others who have gone this way before.

The books of Theosophy, listed on the inside back cover of this Magazine, are guides to self-discovery. They are made available by the devotion of students who have come to rely upon them as the best guides than can be found.

With this issue of THEOSOPHY—the first in the fifty-first volume—the Magazine appears in a new dress and a slightly smaller size, with fewer pages. There are reasons for these changes.

An effort is to be made to reach a wider audience of readers, many of whom may be new to Theosophy. This requires a fresh simplicity of approach, and less emphasis on Theosophical "scholarship." Basic features of the Magazine—On the Lookout, a Youth Forum, and a Question and Answer Department—will continue, and there will be general articles as before. The reprints of the classics of the Theosophical periodical literature, those treasures of Theosophical teaching by H. P. Blavatsky and William Q. Judge, which have been given repeated currency in these pages for fifty years, will no longer appear in the Magazine, but will be issued in appropriate pamphlet form. Later on they may be put into books. In this way the great articles of the Theosophical literature will become even more accessible to the general reader than they have been in the past. These pamphlets will have a longer life than the back issues of the Magazine, and will be of endless use to students in educational and study class work. Eventually, it is hoped, all the major articles of both H.P.B. and W.Q.J. will remain continuously in print by this means.

THE IMAGERY OF EVERYDAY THINGS

THE great teachers, the poets, the prophets, all urge us to see the actions and objects of the material world as non-existent in their own right, but significant as images, reflections here on earth of their spiritual prototypes in "heaven." By focusing our attention on them in this light, we may be led from the outward and visible sign to the inner and as yet unperceived reality.

Man's true self is the image that reveals God, as the drop of water reveals the nature of the ocean. The radiant light- and life-giver, the Sun, is the golden vase that hides and yet stands for the Spiritual Sun, the source of all life, intelligence and compassion. The mighty air—and who can doubt the power of the tornado?—that passes everywhere in space, is more than a mere metaphor for the all-pervading Spirit, the *Pneuma*. It is its ambassador in the physical realm, the breath of life, on which our very existence depends. The energy whose heat transforms our food, whose leashed activities give power and whose uncontrolled fierceness destroys, is the symbol of spiritual rebirth. The washing away of dust and grime suggests the rite of purification. Man creates his "works" through the microcosmic power of his ideation that moulds matter to shape and form, just as Macrocosmic ideation creates the universe.

In such a way we consider all the elements and objects, all our actions—waking, sleeping, walking, eating, thinking, feeling. We can make them merely superficial, or raise them, layer by layer, on every level. The Great Soul, in performing even the simplest act, awakens beneficent vibrations from the highest planes from which his action draws its energy. Yet how difficult we find it to *remember* Divinity in routine actions and surroundings! In part it may be due to our thinking only of such symbols and analogies as are already to be found in books, or have been given by others; these lose their vitality unless an alert eye seeks at the same time for examples in *our* particular everyday world.

A few instances may make clearer what is meant. Does anyone who sits knitting a garment see in that act a symbol of the genesis of

the universe from the homogeneous to the heterogeneous? The analogy is a fruitful one. The garment appears to be made of a multitude of stitches, grouped to form patterns. Yet it is only one continuous thread that makes the whole. There is no real separation anywhere. And, no matter how many the stitches or how complex the patterns, they are all elaborated from two simple basic stitches, "purl" and "plain." Even these are not distinct and separate. "Plain," viewed from the other side, is "purl," and "purl" is "plain" on the reverse. We take this interplay and interdependence for granted, and find it difficult to sense the interdependence of the two poles of life, Spirit and Matter, by which manifestation proceeds from and in the field of absoluteness.

Moreover, it is interesting to note that the natural alternation of rows of "plain" and "purl," produced by straightforward knitting, gives a series of ridges or wave effects, just as the progress of life itself is an alternation of waves, flux and reflux, on all planes. Still further, though one can knit from these two basic stitches an infinite variety of patterns and shapes, large or small, no stitch, no grouping is ever really separate. There is only a temporary formation, always linked with the whole. Break a thread, and a ladder runs the length of the garment, while a continued tug will unravel the wool back to its one, undifferentiated thread. Just so the unravelling during *pralaya* pulls apart once more all the temporary forms and foci through which consciousness manifests. Yet, whether in the creation or the unravelling of form, the knitter exists—for the Self of man is not the individual stitch, nor yet the wool, though knitter and wool and stitch are in action as one. Our outer names and forms, our capacities, our relations with others are no more than wool looped over wool to produce the stitch and the pattern. The True Self looks on at the work as the Eternal Spectator.

We may be familiar with the photographic process—first the invisible image on the film, next the reversal negative, and finally the print, which has to be "fixed" to become permanent, just as man has to "fix" the image of the Heavenly Man to become immortal. But have we thought how much of what we handle in everyday use has passed through three corresponding stages—original pattern, mould or matrix, and finished production, which itself may become the basis for further production? Look at our moulded metal or plastic ware, our commercial pottery and porcelain (*i.e.*, moulded, not hand-thrown), our printed textiles, the books we read and their illus-

trations, the phonograph records that entrance or assault our ears.

And perhaps the making of a phonograph record can give us further details of interest. The music or the speech is first recorded on the revolving, mirror-clear face of a wax disc. This is too fragile to be played without ruining it. It is therefore coated with an immeasurably fine layer of metallic powder and, by electro-deposition in a copper-sulphate solution, the wax is coated with copper. The copper shell, when stripped from the wax, is called the "master" and is the starting-point of actual production. It is kept as the permanent record, but still is too fragile to serve for the mass-pressing of records. From it, by further electro-deposition, is produced the nickel-plated "mother" (these are the technical nicknames) and from this in turn are made hard, polished-steel matrices, from which are finally stamped out the actual records in quantity.

Or let us consider television. If it were possible to stop the working of a set so as to hold up the picture moving on the screen, what would remain would not be a static picture, as one might imagine, but a single, infinitesimal point of light. It is the motion of this point, its vibration (dimming and brightening) that makes the complete picture on the screen. Is it difficult, then, to think of Brahm as being everything in manifestation: For Brahm is Anu, the atom, the smallest of the small, the supporter of all, whose one absolute attribute is eternal, ceaseless motion, the motion that makes the picture of manifestation flash forth.

The Secret Doctrine says:

> Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows. . . . (I, p. 70.)

Do we realize that our eyes never see even physical light, only its effect on matter? Light is darkness itself to our sight, unless there are material objects to catch and reflect at least a portion of it. Look at a beam of light crossing the dark space of the empty sky. The beam shines brightly on the immediate surroundings but, in passing across the dark heavens, it becomes only the dim ghost of itself, and may even, where the air has little dust in it (hardly any matter to reflect the light), be quite invisible. Yet once the ray touches the building, or whatever it falls upon, we say "How brightly it shines!" But do we see the *light?* High-altitude flyers say that the atmosphere up above is of a dark blue, almost black, since there are no

dust particles to reflect the light. So, too, our minds never perceive the light of Spirit, but only its effects upon substance. And even on the highest plane, the Logos itself cannot cognize Parabrahm, but only its veil or Mulaprakriti, the root matter, everywhere in space.

Once again, think how easily the statement that there is no empty space is repeated as merely a vague generalization, since our minds are subconsciously fixed on the notion that there is a distinction between objects of matter and the empty space between them. On the everyday plane, we automatically look at the pages of a book or paper, at the matter of the text, the blank margins, empty space all round and between the lines of type. Yet anyone who has seen a page of type set up, or has handled the metal, knows that what looks like empty space in the final effect is in reality "spaces," units of metal, and "furniture" of wood that do not reach in height to the level of the printing surface, but which occupy every part inside the "chase" or frame. For if they did not hold the type firm, the whole would fall apart in pied confusion. In truth, even a single printed page could be shown as a most fertile field for universal imagery.

But this article draws near its end, and other men's examples are dead words until we look for ourselves, with an awakened eye. And then, the simplest thing, the most trivial toy, will lead us back to the very roots of life and deity.

We are not ready yet for the Divine Eye that Krishna gave Arjuna, with its vision of the Divine Form as including all forms, but at least, with the magic lens of imagery, the power of imagination, we can magnify our understanding of the world we live in.

letters • questions • comment

EDITORS, THEOSOPHY: Theosophy ought not to be allowed to degenerate into dogma. Those who made Theosophy were determined to remove the confusion of dogmas from the face of truth. Their entire effort was directed toward digging some small facet of truth out from under the superstition and confusion that have covered it for countless centuries. They wrestled with the mental inertia of their times (dogma provides a kind of security that even the bravest souls wear like armor and shed with great reluctance), and each emerged from his struggles with some small vision still warm within his grasp. Their writings are the legacy of their attempts to describe their vision.

But the job is not done. The founders of Theosophy would be the first to agree that the end is not in sight. Every Theosophical idea needs to be re-examined, to be clarified, and to be constantly re-evaluated in the light of new knowledge. We proudly announce that the truths we study can withstand the cold light of logical examination, but we seldom realize that truth, like other living things, thrives in light but quickly dies in darkness.

Some people who study Theosophy treat it like a science they must memorize. The danger here is in the fact that Theosophy becomes an iron-clad doctrine, poorly understood, but eloquently mouthed. Truth should be challenged. If it is to be strong enough to be lived, its muscles will have to meet resistance.

Theosophy has always seemed to me to be a dynamic, living and growing thing, particularly because it dares to challenge its own (as well as other) beginnings. Madame Blavatsky was great because she dared to challenge "self-evident" truths. She did not ask herself, "How much have I memorized of the accepted 'truth'?", but, "How much truth can I add to our present knowledge?" And she was fully prepared to discard ideas that were no longer valid.

How much more meaningful and exciting can a study of Theosophy become when you feel that you are not only learning about it,

but you are adding to the present knowledge even a small amount! The writings can give us much more of reality if we can feel that we are carrying on the tradition of research and exploration rather than parroting the discoveries of the past.

And there is a way we can do this. It merely becomes a matter of motive. If we think of ourselves as "researchers" or "investigators," and do our own in-depth probing studies of some small Theosophical concept, armed with a constant doubt, we challenge the concept and force it to prove itself. If the concept we examine fails to meet our test, if it proves not to be true, we have done Theosophy as well as ourselves a great service. There is no place in Theosophy for illusions and delusions. If, on the other hand, the concept proves to be true under the most severe tests we can make, we may find that we have discovered some additional data about it as well.

In either case what we learn should be written down and shared with a study group. A number of small pieces brought together by many people can fit together to make a large and important pattern clear. If we dare to doubt, and if we have the courage to face the discovery of new truths that eliminate old ones, we may make some worth-while inroads into the unknown.

Reader

Since this contributor speaks of what the "founders of Theosophy" might have to say about the way in which Theosophical study and work are pursued, there is some point in going directly to the founders, in this case to H.P.B. In her article, "What Are the Theosophists?", she wrote:

> The most important of [our objects] is to revive the work of Ammonius Saccas, and make various nations remember that they are children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain.
>
> With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is: with it all. But if asked what it believes in, the reply will be:—"*as a body*—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic inquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers

be of one creed or another. The religion of the Society is an algebraical equation, in which, so long as the sign of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on faith, no matter by whom the demand is made.

But when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline toward the ancient *magic,* or secret wisdom taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, as only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the society, for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate nature of things. . . . The very root idea of the Society is free and fearless investigation. . . . Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration his own" to solve the universal problems. (*The Theosophist,* October, 1879.)

Here, surely, is scope for all the suggestions of our correspondent. This was Madame Blavatsky's statement of the platform of the original Theosophical Society. It breathes a spirit of daring and of absolute impartiality. However, to this broad opportunity for individual thought and research should be added another invitation by H.P.B. —the invitation to the specific studies she made available as a *teacher*. Implicitly, there is here a decision to be made. Shall we accept the counsels of H.P.B. as a guide in exploring the enormous terrain of world knowledge, of religio-philosophic teachings, and the mysteries of the inner man?

If we choose H.P.B. as a teacher, as many Theosophists have done, there is then the obligation to study her writings intensively, and to understand them as well as we can. But there is also the obli-

gation to maintain the spirit of open-mindedness and individual investigation that she herself exhibited. Faithfulness to H.P.B. *means* the self-reliant practice and search our correspondent recommends. And at the same time it means following the approach of the teacher and using intelligently the curriculum of self-education as she presented it to her students. What is at issue in this decision is the question of whether the determination to follow H.P.B. can have a sectarian result or be narrowing to the mind.

The idea of doing "original work" in Theosophical research need not be feared or avoided, so long as it is recognized that the chief object of the Theosophical Movement is to root in Western civilization certain primary spiritual attitudes, as the means to self-reliant, brotherly conduct in human relations and in the search for truth. And if "original work" means forging a contemporary idiom which embodies ancient truths of the Wisdom Religion, no more important task could be undertaken by Theosophical students.

Proliferation

Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up the light, except for a few bright souls, and then a greater darkness would come on. Many of us could not grasp nor understand all that might be given, and to us would result a danger and new difficulty for other lives. But, concretely, there is a certain object for our general work. It is to start up a new force, a new current in the world. See how many have gone out from time to time from your centre to many and distant parts of the world, and how many will continue to go for the good and the gain of man of all places. They have gone to all parts, and it must be that even if the centre should be disrupted from causes outside of you, its power and reality will not be destroyed at all.

—William Q. Judge

DISCOVERING ONE'S WORK

WHAT sets the alert searcher or student of life off from the crowd is a congenital inability to allow comforts to take precedence over search. If wise, he will not go to extremes in that direction, either; he simply does not permit his conscious objectives to become submerged when the time arrives to slow down for a while. His work is a particular work; his world, though it may be a minor one, is still a world for him to conquer. And the work is creative. Secrets of life abound, and the means to unravel those secrets have to be found out. Nor is it likely that such a searcher would depend upon formal equipment in his researches.

Studying he will do, especially of the theories of others whose paths have apparently run parallel to his own. But he will not, owing to the simple fact that he cannot, slavishly adhere to any single theory unproved by his own experience. As he goes along, he will find himself compelled to overcome his own ineptitudes in pursuit of ends. His search has been to an extent plotted, and the aim taken in general direction. Yet ends for him are not achieved, nor do they exist, of themselves, except by virtue of need. The creative artist is one who is impelled by duty to the service of a need, wherein he has discovered himself moved by circumstance; this duty is to fellowmen, but not necessarily of wide compass. Nor does this make the slightest difference to him who pursues it. "Duty," wrote Mr. Judge, "is the royal talisman." What counts is that he sees it as "duty." And duty will disclose the route to achieving the need.

The means and methods adopted may be strange ones; the road of discovering non-orthodox, or by seeming unprogressive stages. Along this road of duty is learned the lesson of karmic "checks," of learning to check oneself at every step of research investigation. One sees the necessity for anticipating the immanence of hidden consequences, for one must learn to divine the unforeseen, not merely in its general, but also in its unsuspected, potentialities.

Although the first step may contain the promise of the fulfillment, signs along the way may be misread or overlooked; but by the enforced and constant retracing of ground a sixth sense of caution is

developed. This is all part of the work. There is little real satisfaction in the life which has not discovered, to some extent, the path of devotion. For how many lifetimes, may it not be said, one has wandered as a blind follower, *without* devotion, among countless such? Now again, perhaps, after much wandering, has the time come when the original road may be again found.

One may have discovered, possibly, that acquired characteristics and inherited traits so-called, exert an influence now, as early training and predisposing education affect the determination of the lines of activity. It is likely, however, that these will be found to be only modifiers. For, "one comes in contact with the knowledge" had before, and with this contact re-established the student will find himself "struggling more diligently" toward the perfecting of his art. It is altogether possible, too, that we have followed out many lines of endeavor in various past births, and any one of a number of vocations may exhibit itself for our choosing in the present birth. That special calling in which one finds himself engaged—or, it may be, enmeshed—might not be to one's whole-hearted liking; eventually, however, this may not in itself rank as important. It is but unfinished business; and the "finishing" means taking up the gauge once more on the path of creative discovery.

"Gifted with faith is the soul," says the *Bhagavad-Gita*. A reasonable amount of determination and faith are required of the student. If the requisite is not presently at command, he must acquire it. He will need it in order to learn that whatever karma brings, what comes will be best. Only exteriorly may the view ever seem disagreeable or disappointing. Once the crust of appearance is broken through, the interior will quite possibly appear in a guise which was not even surmised. Thenceforward, the fortunate one may find that his work was only waiting his return, all cut out for him.

Nothing comes into being without a reason, but everything arises from a specific ground and driven by necessity.

—LEUCIPPUS

YOUTH FORUM

IT has been said that the fundamental principles of Theosophy cannot be proven by present scientific methods. Considering that these principles are universal and operate on all planes, one wonders why the findings of science, even though limited to physical phenomena, should not constitute proof of these principles, at least to the extent that they are evident on this plane.

Modern science has indeed proved many Theosophical principles, so far as they are observable on the physical plane. It is clear, for example, that the law of periodicity has been demonstrated in countless instances. One might in fact say that every scientific discovery, every new insight into the laws of nature, is a proof of some aspect of Theosophy. And yet it is probably too much to expect science to demonstrate these basic laws in their application to planes higher than the physical—planes which science with its best physical and intellectual instruments cannot detect or investigate. It does not seem, therefore, that a syllogism is forthcoming that will "prove" reincarnation or karma to anyone's satisfaction. So long as science insists in *seeing* the evidence, it cannot begin to comprehend the hidden side of nature.

Science, fortunately, is beginning to outgrow its purely physical world-view, and has discovered vibrant life in objects which were assumed by nineteenth-century investigators to be dead. It is not always necessary nowadays to be actually able to see a thing in order to admit its presence. For example, numerous atomic theories were developed without anyone ever seeing an atom. The intellectual inevitability of such a concept was sufficient to make scientists accept its existence. However, when it comes to an investigation of such concepts as reincarnation and karma, the intellect is itself insufficient to produce even a semblance of proof. At best, perhaps, science will eventually be made to admit the possibility of these doctrines; but no certainty, no final proof, will be found until we learn an altogether different kind of thinking, and approach our investiga-

tions with the attitude that all life, from the atom to the cosmos, is sentient and intelligent, and bound up with ourselves in the stream of evolution. This change of attitude will most probably be the result of intuition rather than logic, even though at present "intuition" is almost a bad word in scientific circles; for it is only through this spiritual faculty, which transcends the intellect, and which every individual must exercise for himself, that the proof of occult principles will be found. Our intellect, if trained to reason by analogy and to test the maxim "As above, so below," may without too much difficulty be able to recognize the plausibility of Theosophical principles. But certainty (for which man is ever striving) will only come in a sudden flash of intuition. Scientific societies don't have such flashes; individuals have them; and so this final proof is one which each man must arrive at for himself.

From one point of view, though, it is fortunate that we must in the final analysis rely upon ourselves. Our century has placed so much trust in science as the deliverer of mankind from all woes that many men have practically stopped thinking. They feel, perhaps, that if they wait long enough, science will find the answers for them. Probably most of us have been at least partially guilty of delegating our hopes to this amorphous messiah, which is generally referred to as "they." "They say we'll get to the moon in five years. Maybe in ten they'll know what comes after death." It would be an exaggeration to say that we think for ourselves only when choosing cigarettes, and even then we make our choice on the basis of what "they say" about this or that filter. But how much of an exaggeration is it, really?

This tendency to have our thinking done by proxy is perhaps the most destructive aspect of our atomic age, and represents the reverse of progress. It is indeed fortunate, therefore, that science cannot have our intuitions for us: all real knowledge must come to us through real effort. As Mr. Judge puts it, "He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed, will very truly be disappointed."

SUBTLETIES OF DEFINITION

MANY will say that Theosophy is first of all a way of life. Some will say it is the philosophy of the rational explanation of things. Others will say it is an assertion of laws, of principles, of universal plan and pattern. But all this will need elaboration, as these conceptual descriptions are nothing new to an enquiring mind. Many are the organized bodies in function today which make similar claims. How does one go about cutting the lines of difference? How can Theosophy be clearly distinguished yet freed in the enquirer's mind from any sectarianism? This is not a simple task—not possible unless one hits upon the miracle that the searcher is in need of, and strikes full into a waiting niche of consciousness. Should this happen, it will be known.

Many persons are satisfied with a direct statement of Fundamentals, yet the necessary mental adjustment to such assertions cannot be immediate. The enquirer will ask, "Who has made this ultimate discovery?", a query to which there is no reply. However, the assertion can be made and logically maintained that a principle is a principle, a law is a law—existing prior to scientific formulation—or its discovery could never have been made. If it has not so existed throughout eternity, it is not "true," it is not *principle*. It will continue to exist even if lost sight of, for the reason that it is of universal sway, and, because of this too, all our "concepts" will never alter it in one particular. Being eternal, being universal, a principle is independent of and surpasses the most enlightened of "concepts."

To the genuinely contemplative mind, there is THAT which is beyond all change, beyond all need of mayavic relationships, undivided, eternal, the one essential, the causeless SAT. This sort of "thinking" is not born of the emotions, this sort of comfort is not to be found exteriorly. "There is no reality for man save in his Atman." All lesser "reals" are in fact different kinds of narcotics.

One's saddest perception is that brother souls will soon retreat again to their crystallized hibernation called earth consciousness after short glimpses of the noëtic. If only, one feels, certain ideas would strike fire and vibrate for a moment to an eternal idea, in a brief instant might be counted æons of progress for that Ego.

on the lookout

More on "Logotherapy"

The contributions of Viktor E. Frankl to psychiatric literature continue to be outstanding, from a Theosophical point of view. In "Logotherapy and the Challenge of Suffering," which appeared in the *Review of Existential Psychology* for 1961, Dr. Frankl defines the way in which the individual must transcend the self-seeking ego, if he is to find the true Ego. He writes:

> No concept of the world would be adequate as long as it would be understood in terms of mere projection or self-expression. If, above all, the meaning in the world to be fulfilled by man and the values therein to be realized by him would actually be no more than his "secondary rationalization, sublimations, and reaction formations," nobody would be justified in expecting man to live up to his obligations. As a matter of fact, such pseudo-values totally lack any obligative character when they are understood merely as a mirroring of processes which go on in the individual in an impersonal way or merely as projections and expressions of the inner structure of the respective subject. The world must be seen as essentially more than that. . . . I dare say, man *never,* or at least not normally and primarily, *sees in the partners whom he encounters and in the causes to which he commits himself merely a means to an end;* for then he actually would have destroyed any authentic relationship to them. Then, they would have become mere tools, being of use for him, but, by the same token, would have ceased to have any value, that is to say, value in itself.

Psychological Acceptance of Karma

Men and women who gain mature "self-actualization" by the process Dr. Frankl describes are those who have, first of all, found meaning rather than despair in suffering. All experiences become agencies of growth if the experiencer realizes that suffering and the assimilation of its meaning are the basis for a permanent "empathy" for other persons in all circumstances. Dr. Frankl continues:

> I would say that our patients never really despair because of any suffering in itself! Instead, their despair stems in each instance from a

doubt as to whether suffering is meaningful. Man is ready and willing to shoulder any suffering as soon and as long as he can see a meaning in it.

Ultimately, however, this meaning cannot be grasped by merely intellectual means, for it supersedes essentially—or to speak more specifically—dimensionally, man's capacity as a finite being. I try to indicate this fact by the term super-meaning. This meaning necessarily transcends man and his world and, therefore, cannot be approached by merely rational processes. It is rather accessible to an act of commitment which emerges out of the depth and center of man's personality and is thus rooted in his total existence. In one word, what we have to deal with is no intellectual or rational process, but a wholly existential act which perhaps could be described by what I call *"Urvertraunen zum Dasein"* which, in turn, could be translated by "the basic trust in Being."

Subconscious—or Superconscious—Understanding

A unique sort of "meaning," it is sensed, still awaits full discovery. Dr. Frankl explains the drift of many of the Socratic questions he puts to his patients during group sessions:

To look for the general meaning of man's life would be comparable to the question put to a chess player. "What is the best move?" There is no move at all, irrespective of the concrete situation of a special game. Also the awareness of this concrete meaning of one's existence is not at all an abstract one, but it is, rather, an implicit and immediate dedication and devotion which neither cares for verbalization nor even needs it in each instance. . . . I posed a question for the whole group: "Well," I asked them, "are you sure that this human world is something like a terminal in the development of the cosmos? Shouldn't we rather admit that there is possibly a world beyond, above man's world, a world, let me say, in which the question of the ultimate meaning of our sufferings could be answered, and man's quest for this super-meaning could be fulfilled?"

I had but to pose this question, which was answered subsequently by the members of the group in various ways, in personal ways, in no way, however, in a negative sense.

What comes to light here, is that the ultimate questions of human existence are on the lips of each "man in the street" and are continually confronting the therapist. It is not necessary, however, to enter into sophisticated debates with the patients.

—"Logos" is deeper than logic . . . .

Psychic Phenomena—and Philosophical Analysis

Some ten years past the midpoint of the nineteenth century, the examination of spiritualist and other psychic phenomena began to engage the attention of men of scientific or literary repute. For one,

Alfred Russel Wallace, the noted evolutionist, became convinced that a vast area for examination remains untouched by either conventional religion or a mechanistically-inclined science. Later Sir Arthur Conan Doyle and Hamlin Garland revealed a similar persuasion, and various proposals were made for a thorough study of phenomena such as spirit readings, levitation, telepathy, etc. The most spectacular claims concerning paranormal apparitions were made by the "Spiritualists," who could, it was said, produce evidence of communication from beyond the grave with the help of séance mediums. In her first major work *Isis Unveiled* (1877), Madame H. P. Blavatsky was to summarize the significance of this "breakthrough" past the boundaries of conventional religion and science, and the Theosophical Society was intended to serve as an unbiased clearing-house for the new perspectives which might result from widespread interest in the psychic realm. In "Before the Veil," the introductory chapter of *Isis,* the present-day student will recognize the author's statement of this purpose:

> Among the many phenomenal outgrowths of our century, the strange creed of the so-called Spiritualists has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies. True enough, the weird stranger seems neither attractive nor promising at first sight. But because the champions of Spiritualism have in their fanaticism magnified its qualities, and remained blind to its imperfections, that gives no excuse to doubt its reality. The fanaticism of Spiritualists is itself a proof of the genuineness and possibility of their phenomena. They give us facts that we may investigate, not assertions that we must believe without proof. Millions of reasonable men and women do not so easily succumb to collective hallucination.

F. W. H. Myers—Toward Theosophy or Spiritualism

Evidence that interest in psychic phenomena among men of scientific inclination still raises the possibility of postmortem survival is indicated by a new edition of Frederic Myers' *Human Personality and its Survival of Bodily Death* (University Books, 1961). One of the founders of the Society of Psychical Research in 1882, Prof. Myers sought (in a vast work unfinished at his death in 1901) to show by scientific evidence that elements of human personality persist after the death of the body. The present abridged edition of Myers' book has a brief foreword by Aldous Huxley, who says that the failure of contemporary psychoanalysts to consider evidence

of survival leaves a serious gap in their perspectives. Mr. Huxley writes:

> How strange and how unfortunate it is that this amazingly rich, profound and stimulating book should have been neglected in favor of descriptions of human nature less complete and of explanations less adequate to the given facts! Myers dives deeply into that impersonal spiritual world which transcends and interpenetrates our bodies, our conscious minds and our personal unconscious. . . .

Another Dimension of the Psyche

Mr. Huxley continues:

> F. W. H. Myers, who was born fifteen years before Freud and predeceased him by forty, was not a doctor and so had no vested interest in sickness. As a classical scholar, a minor poet, a conscientious observer and a platonic philosopher, he was free to pay more attention to the positive aspects of the subliminal self than to its negative and destructive aspects.
>
> Is the house of the soul a mere bungalow with a cellar? Or does it have an upstairs above the ground floor of consciousness as well as a garbage-littered basement beneath? Freud, the most popular and influential of modern psychologists inclined to the bungalow-with-basement view of human nature. It was only to be expected; for Freud was a doctor and, like most doctors, paid more attention to sickness than to health.
>
> In this great book Myers brought together an immense store of information about the always strange and often wonderful goings-on in the upper stories of a man's soul-house. And this information he presents within a theoretical frame of reference that takes account not only of the rats and beetles in the cellarage, but also of those treasures, birds and angels so largely ignored by Freud and his followers.

No Consideration of Reincarnation

Prof. Myers gives no serious treatment to the philosophy of rebirth, nor does he distinguish between Individuality and Personality. (Myers was also a great admirer of the same Richard Hodgson whose "investigation" of H.P.B. has been perennially used to discredit her.) Nevertheless, *Human Personality and its Survival of Bodily Death* has served and apparently still serves as a sort of "way station" between a psychic approach to spiritualist phenomena and the sort of disciplined study contemplated by the Third Object of the Theosophical Society. It is possible, therefore, that the new edition of Myers' volume will help to wear away contemporary materialism. While theosophists will feel that Myers was exclusively concerned

with psychic phenomena, his main interest seems to have been the providing of a steppingstone to a nonsectarian view of the "spiritual" world.

An Independent "Soul"

This dimension of Myers' thinking is suggested by the editor of the present abridged edition, Susy Smith. She says in her preface:

> Myers' object was to recognize what we now call extrasensory perception as something natural, not unnatural. And he sought to describe the "soul" as an actual, definable component of the organism, which could survive the body at death.
>
> As Myers saw it, even the most emotionally stable mind gives occasional indications of paranormal experiences. From his vast supply of case histories he reported instances when sleeping people were seen somewhere else by others, or, having dreamed of the dead, they had awakened with previously unknown information. He pointed out that geniuses sometimes have "subliminal uprushes" of unusual talents and aptitudes which are difficult to explain.
>
> After his arguments and their illustrations, Myers drew the conclusion that if sleeping, hypnotized, abnormal, and normal people communicate telepathically and have "out of the body" experiences, then there is something in the organism which can leave it, or appear to leave it, and this, he believed, could be called the "soul" or "spirit."

A Memorable Statement

In the epilogue of the original (1903) work, Myers wrote:

> Our age's restlessness, as I believe, is the restlessness not of senility but of adolescence; it resembles the approach of puberty rather than the approach of death.
>
> What the age needs is not an abandonment of effort, but an increase; the time is ripe for a study of unseen things as strenuous and sincere as that which Science has made familiar for the problems of earth. For now the scientific instinct—so newly developed in mankind,—seems likely to spread until it becomes as dominant as was in time past the religious; and if there be ever the narrowest chink through which man can look forth from his planetary cage, our descendants will not leave that chink neglected or unwidened. The scheme of knowledge which can commend itself to such seekers must be a scheme which, while it *transcends* our present knowledge, steadily *continues* it;—a scheme not catastrophic, but evolutionary; not promulgated and closed in a moment, but gradually unfolding itself to progressive inquiry.
>
> Must there not also be a continuous change, an unending advance in the human ideal itself? so that Faith must shift her standpoint from the brief Past to the endless Future, not so much caring to supply the lacunæ of tradition as to intensify the conviction that there is still a higher life to work for.

Though Prof. Myers was skeptical concerning the credentials of both H.P.B. and *all* "Theosophists," his writing has been able to invoke renewed interest sixty years later. It is not unlikely, moreover, that Theosophists of the twentieth century will again find an opportunity for drawing attention to ancient wisdom in respect to psychic phenomena which cannot be adequately studied under laboratory conditions. If the works of H. P. Blavatsky are considered with increasing respect by psychic investigators, the doorway may open for attention to *Isis Unveiled* and portions of *The Secret Doctrine*. The contemporaneity of H. P. Blavatsky on this subject, as on so many others, may well be discovered anew.

Obstacles to Consideration of "Paranormal" Experience

In a review of G.N.M. Tyrrell's *Man the Maker,* in the *Journal* of the American Society for Psychical Research, back in 1952, C. J. Ducasse gave several reasons for the characteristic blindness of the scientific outlook in relation to psychical studies. "The scientist," he wrote, has acquired various "specialized mental habits" which "account for his spontaneous hostility towards questions, such as those raised by paranormal facts, which those specialized habits could not deal with." Dr. Ducasse continues:

> Most natural scientists, like most men, are slaves to their mental habits. The resistance of the great majority of natural scientists to the idea that paranormal phenomena do occur is therefore adequately explained, quite simply, in the very same way as the resistance of the devout Christian to atheistic ideas; of the successful capitalist to communistic doctrines; of the members of the Politburo to freedom of speech and of enterprise; or indeed as the resistance of even hungry populations accustomed to live on rice, to eating wheat or corn instead.
>
> The fact alone that in all ages the masses of men have everywhere avidly embraced supernaturalistic explanations of material occurrences whose causes they could not perceive, would be sufficient to show that the modern materialistic outlook is not innate in man; i.e., is not due to an evolutionary adaptation or to a preadaptation *ad hoc* of the human mind, but is simply a habit, which was hard to acquire, but which, once acquired, tends like any other to preserve itself as a matter of psychological inertia, and which is contagious.

The Sabin Vaccine Controversy

During September every major news service in the United States was occupied with a sort of serial story concerning the deleterious effects of a hitherto "proven" polio preventive—the Sabin oral polio vaccine. On Sept. 15, the U.S. Public Health Service recommended

a "temporary halt" in the use of one of the three Sabin preparations —since numerous cases of vaccine-*induced* polio had come to light. According to Harry Nelson, medical editor of the Los Angeles *Times,* the United States surgeon general's report stated flatly that "it is not merely coincidental that at least 11 victims acquired Type III polio after taking the vaccine." Of particular interest to Theosophists is the observation by Mr. Nelson that we are "vulnerable to 'wild' viruses which may mutate from viruses in the vaccine." Mr. Nelson continues:

> The Sabin vaccine is made of live viruses which have been "tamed." Those who distrust it are fearful that these viruses may revert back to a virulent form through mutation.
>
> They point out that it is not [alone] the individual who takes the vaccine who is under risk but other persons without immunity who may acquire the "tamed" viruses from the vaccinated person and become their host during a stage when the viruses mutate back to a virulent form.

The Basic Critique

A Theosophical examination of the psycho-physiology of immunization was published this year in the pamphlet, *Health and Therapy.* It is there suggested that the prospective user of *any* type of vaccine or serum would do well to reflect that numerous long-term subsidiary effects upon blood stream and tissues may accompany the much-lauded preventive role of immunization. A report from the Department of Microbiology of Vanderbilt University (1959) has revealed that "antibodies, once formed through the stimulus of the antigen can actually cross-react with the unaltered component so strongly as to produce damage to the tissue in question," adding, "the type of damage caused would be expected to be self-perpetuating."

Ignored Warnings

Since the 1930's, research material has been available concerning side-effects which may follow the introduction of vaccines and serums, but such information has never been made generally available to the public. As long ago as 1929, W. D. Manwaring, professor of bacteriology at Stanford University, arrived at conclusions identical with those reached by the Vanderbilt laboratories. In *Science* for May 25, 1934, a Manwaring article stated a portion of the case *against* wholesale immunization:

Introduced into human tissues, this minute alien personality may be excommunicated by the molecular subsouls of its human host. Or it may be enslaved and trained to cooperative service with human molecules. Desirable aliens may be adopted into full colloidal brotherhood with the human body, married to native somatic proteins, and become the parents of half-caste, quarter-caste or eighth-caste molecular hybrids. Mongrel proteins. Bastard colloids. Semi-permanent symbions with the human body. Eventually even raised to the dignity of subcommand.

There is conclusive evidence that all test-tube variants can not be explained as the result of merely quantitative variations in preexisting heredity unit characters. The environmental induction of one or more new unit characters is fully confirmed, the "emergent evolution" of an apparently new protein specificity, for example, no trace of which is demonstrable in the present culture. It is as though blue roses should appear among the predicted red, orange, yellow and albino hybrids, a genetic impossibility to modern horticulturists.

"Convergent evolution" is an interesting by-product of this emergence, two practically identical hyper-mutants arising from two presumably unrelated bacterial species. It is as though, under appropriate environmental conditions, crows and robins should each mutate into bluejays, or pines and cedars metamorphose into redwoods.